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Review.

Travels in the Timmanee, Koorunko and Soolima Countries, in Western Africa. By Major ALEXANDER GORDON LAING, London, 1825.

(Concluded from p. 40.)

Soon after the arrival of Major Laing at Falaba, he was attacked by fever, yet for some days continued able to walk abroad and receive the attentions of visitors. On the 12th of June, the head men of several of the Soolima towns called to pay their respects, and to invite him to visit them at their homes. "They appeared in war dresses, and were mounted upon horses decorated with greegrees, bells and feathers, on which they rode about for some time, exhibiting, with much dexterity, their various warlike exercises." On the 14th, Major Laing was able to witness a scene of great interest.

It is thus described—

"The inhabitants of the town are bound, by the custom of the country, to give the King three days' labour in the year; one to sow his rice, another to weed, and a third to reap it; this was the day on which his ground was to be hoed and sown, and the sound of the chieftains' drums was already heard in different parts of the town, summoning their slaves and dependants to muster under their respective banners. My breakfast of ground rice, made into a sort of *bulap*, was soon finished, and being desirous to see what was going forward, I followed Soolimana, the King's son, to the royal residence, where I found the King with a large assemblage of his head men waiting to receive me; the palace yard being crowded with their neighing steeds, pawing the ground, as if impatient of restraint.

The King appeared a more humble character than any of his suite, being habited in a plain brown shirt, trowsers and cap; his feet were cased in a pair of stout Moorish shoes, and he carried in his left hand a bow, and in his right a couple of poisoned arrows. He put his hand to his mouth on seeing me (a token of surprise among the Mandingoes), laughed heartily and beckoned me to him, when, shaking me by the hand, he expressed his happiness at seeing me well; said 'I must get sick no more unless I wished to make him angry, then pointing to a horse nicely caparisoned in the Moorish style, took all his chiefs to witness that he gave it me.' The Jelle men immediately exclaimed, 'Kaase, kaase'--'Tis true, 'tis true' and sung loud and long to the praise of the King's liberality; they made him out to be the greatest potentate upon the earth, except the king of the white men, who they admitted had more money, but not so many horses, nor so fine a country. The King did not wait to listen to these hyperbolical praises, but desiring me to mount my horse and see if I liked him, he turned on his heel and walked out of the yard, followed by his chiefs on horseback, he being the only pedestrian. I followed in the train, and was not a little pleased on getting outside of the town, to find a fine open country break upon my view. We rode about a mile, when we arrived at an extensive plain rising gradually to the base of a mountain, which formed the back ground and terminated the prospect. The bushes had been lately burned, and the kale produced from their ashes were strewed far and wide, indicating a surface prepared for the reception of the grain. Groups of people, in number about three thousand, marshalled under flags of various devices, were parading about, like recruiting parties at a fair; drums, ballas, flutes, guitars, horns made from the tusks of elephants, saluted the ear in savage melody, while parties of dancers, first keeping time to one tune, and then to another, as their exertion and the wildness of the motion hurried them into different attractions, presented a scene of extravagance, which is the delight of an African, and the surprise of an European. The King's arrival on the spot was marked by repeated discharges of musketry, shouting, blowing of horns, and beating of drums, and by parties of horsemen galloping at full speed, and exhibiting feats of almost matchless dexterity. On a signal from the King silence and order were restored, when the King's Fimo stepping forth, harangued the multitude at considerable length; he exhorted them all to work hard, and to water the ground with the sweat of their brows, as their king was so good to them; he pointed to Palaba, the town in which they were all protected; 'That town,' he observed, 'was built by the present King's father.' He then pointed to three fat bulls which were tied under the shade of a cotton tree. 'These,' he said, 'were to be killed by the King for his people; therefore, those who would eat beef let them work.' At the conclusion of the Fimo's speech the parties broke off, and in less than a quarter of an hour were arranged in order of work, and with a

degree of method, which actually astonished me; they were drawn up in two lines, the first consisting of about 500 persons, and the second perhaps of more than 2000; the business of the first line was to scatter the seed, and of the second, to cover it with the hoe; in this manner they advanced regularly, and with such rapidity, that the work appeared more like magic than human performance; the music of the Jelle men, without whose presence and cheering song nothing is effected in work, festivity or war, accompanied the labourers in their toil. While these matters were going forward, I sat with the King and a large party of his head men under the shade of a tree; they appeared highly delighted at the interest I took in the scene, and every now and then congratulated the King on his great name, which had induced a white man to travel from the water side to see him: at this the King would smile and turn his head to one side, which a Jelle man observing, commenced a song, the purport of which was the power of the Soolima nation, and of its great chief, Assana Yeera; he sung 'that the Soolimas were working to-day for their King, but they would rather fight for him. Why did he not lead them to battle' They were men like their forefathers! A cloud passed over the brow of Assana, he frowned, bit his lip and called out 'Alto, alto, have done, have done; you would make me as bad as Yarradee. You have made him a fool, and spoiled my name when you advised him to burn Malageca. Allah, Allah, my brother has no sense; your music spoils his head. Where is Malageea? Where is Sanassee? You will sing of war and spoil my name by it—alto, alto.' The King appeared very angry, and the Jelle, although a privileged character, was glad to steal off. As I was unwilling that my presence should involve any further trouble, I requested permission to return to the town, and mounting my horse, soon regained my quarters, which I found well stored with presents of goats, fowls, vegetables, butter and milk."

In the afternoon of this day, our Traveller had an interview with the King, in relation to the objects of his visit, and produced the presents which had been sent to him by the Government of Sierra Leone. The King was much gratified and expressed the most friendly sentiments. Major Laing left his presence much indisposed, and soon became extremely ill with fever, from which he did not entirely recover for several weeks. On the eleventh of July, he was able to take a ride to Sangooia, a very large town on the borders of Foutah Jallon, and ten miles distant from Falaba. We leave him to speak of this visit in his own language.

"After a pleasant ride of about four hours, in a N. N. W. direction, over a country in a very high state of cultivation, and possessing an

agreeable diversity of hill and dale, we arrived at Sangooia. It stands upon a large plain, environed with hills rising gradually. The town, which is built with considerable regard to air and cleanliness, occupies fully a square mile of ground; it is surrounded by a lofty and strong wall, built of clay, perforated with loop holes for musketry; upon the whole, it appeared a place capable of making a good defence against enemies who have neither cannon nor scaling ladders, and who place more dependence upon individual bravery than united effort. We entered the town about 10, A. M. and rode through the lanes or defiles, for ten minutes before we reached the yard of the Chief or Sutigge, who, on our arrival, received us with due ceremony. The second in command is a fine young man, six feet two inches high, English measure; he is named Edrissa, and from his great influence, I am of opinion, that should the present Chief live much longer, Edrissa will become impatient, and take the government of the town from him, more especially as he is a great favourite with his master, the King of Falaba. Edrissa is by far the richer man of the two, and more liberal in his donations, which is the first quality in the estimation of an African; his name, therefore, stands high among the Jelle men, who never omit occasions of lauding him, knowing well the price which he pays for empty sounds. From this man, my party and myself received the greatest attention; he presented us with a sheep and goat at Sangooia, and many other articles after our return to Falaba. In the afternoon I walked over a great part of the town, which is built with much taste, but I particularly admired the yard of Edrissa. It consists of two circles of houses, the one within the other, and having entrances covered with fine sweeping archways. The outside walls of the houses are tastily ornamented with hieroglyphic figures in clay, and whitewashed; the doors are of carved wood, and secured by padlocks. His wives, neatly habited in clothes of satin stripe or blue bask, were industriously employed at their domestic duties; some were beating rice in large wooden mortars, others were pounding ground nuts into flour and kneading it with honey into a sort of native bread called Kannia; a third party were breaking up wood to make the evening fire; the prattling children, mean while, in nature's vestments, imitating their busy mothers, and occasionally stealing a handful of rice to feed the sheep, goats, and poultry, which were on the eager watch for any stray particles, exhibited a pleasing scene of simple domestic felicity. Edrissa, as well as Sutigge, pressed me much to stay a few days with them at Sangooia, that we might be better known to each other; but as I saw no advantage likely to occur to the mission from my acceptance of their invitation, and as I had planned sufficient employment for myself at Falaba, I declined; and as it was my intention to be on the road at day light in the morning, I took leave of them in the evening. Early in the morning of the 12th, we were in motion and expected to get out of the town

unobserved; but my surprise was great on clearing the gate, to meet the Suttigge and Edrissa with a considerable number of the inhabitants of the town, who immediately commenced an irregular discharge of musketry, performing, at the same time, feats of agility, in the true style of African compliment. They followed us across the whole plain, shouting, hallooing and firing; at length I shook hands with the Chief, and thanking him and his people for their courtesy, promised to send them a present; Edrissa being mounted, accompanied me half way to Falaba. The country being enveloped in a dense fog, I put my horse to his speed, and leaving my people to follow, found myself at the gates of Falaba by eight, A. M. This Capital, I now felt, had all the charms of home for me, for I experienced on entering it, after the absence of a single day, that sort of contented happiness which men feel on approaching the comforts of their own houses. I may attribute this feeling, in great measure, to the kindness of the good people of Falaba to me during my illness, to which, under Providence, I owe my life; and am both satisfied and proud in acknowledging that I spent with those uncultivated people and their neighbours, many happy days, without casting a longing thought towards more refined society or towards the enjoyments of England. The King of Falaba, as honest-hearted a man as ever existed, welcomed me back, and expressed his happiness at my speedy return; he had entertained some fear that I might not have been treated well at Sangooia, but being satisfied of the contrary, he desired me to go home and eat my breakfast, as he had no wish to see me sick again. My hut was again loaded with presents of the fat of the Land."

For many weeks, Major Laing was anxiously considering the best method which he should adopt for penetrating the country as far as the Niger. He consulted Assana Yeera (the King), but received no encouragement in the enterprise. Several times he obtained permission to go, left Falaba, but was soon recalled. Disappointed, he still touched upon the subject, to the great annoyance of the King, who, at last, reluctantly gave "a reason, and, I believe, the true one why he objected; he said with great emphasis, when the Kissimen meet my people they cut their throats; and when my men meet the Kissi people, they cut their throats in return; nobody is safe going into that country from me, that is the truth; and I am ashamed to have been so long in telling it you. I see you have set your heart upon Tembie, and had I not wished to appear great, I should have told you at first that I had not the power to send you there."— Though our traveller was thus obliged to abandon all thoughts of visiting the Niger, yet he expresses the opinion that had his

party been entirely at his disposal, he could have overcome all obstacles and effected his object. The following extract affords an interesting view of the country.

"On the 10th of August I rode to Kolia, a village consisting of about a hundred houses, and containing perhaps about double that number of inhabitants; it is situated about six miles S. E. of Falaba, in a rich and well cultivated valley, surrounded by picturesque hills. To the Southward of this village rises a mountain called Baba Tamba, the summit of which presents a bare superficies of weather beaten granite, composed principally of mica and felspar, with a small proportion of quartz; from the surface of which a gradual succession of lamellar scalings appeared to be in constant progress, and is daily adding to the richness of the valley below. Small trees, shrubs, and brushwood surround its base, and creep about one third up its steep sides; when they give place to a sort of wing or spear grass, which I never recollect to have seen before, and regret that I am not botanist enough to class. I ascended this mountain and from its summit commanded an extensive prospect of rich and variegated scenery; spacious and fertile valleys lay before me, clad in the deep green vesture of the rice and ground-nut leaf; pasturages of luxuriant guinea grass, on which the countless herds enjoyed their fattening meal; extensive lawns, decorated with occasional clumps of trees, whose foliage appeared woven into a solid mass; villages and farm-houses were scattered abundantly over the expanse. The air on the hill was exceedingly keen, being 72° of Fahrenheit at noon, and enabled me to do justice to the hospitality of my Soolima landlord, who to manifest his happiness at seeing a white man in his village, killed a fine young bull for myself and party, and according to the established usage of the country, which entitles the King to the right hind quarter of every animal killed within a day's walk of his capital; that part was sent to him by express."

At one of the grand festivals which Major Laing witnessed, he was surprised to observe the unostentatious simplicity of the King, "who although he desired to see his people enjoy themselves with the parade and pomp so dear to Africans, carefully avoided it himself; on no occasion (he observes) did I ever see him with an ornament about his person, nor could I ever induce him to clothe himself in any of the rich garments, which I have often observed hanging in his houses; he appeared more like the humblest individual in his country than the sovereign of it, and desirous as he was, that his country and its power should appear consequential, he had no personal vanities to gratify." The following is Major Laing's account of the proceedings on this great occasion.

"On emerging into an open field from the S. E. gate of Falaba, the King was received by loud shouts from a large assembled multitude of men, women and children, followed by an irregular discharge of musketry, which served to complete the compliment intended for him; by that time he had gained a small rising ground in the centre of the field, where having commanded silence, he with the elders went through the Mahomedan form of prayer with much decorum, and afterwards read a few passages from the Koran; this done, he returned to town with the same absence of ostentation, as before. On these occasions, only three times a year, did this good man offend his people (for it was a great political offence) with his prayers; at all other times he appeared and acted in public as a Kafir. As soon as the King had disappeared, the firing recommenced; the equestrians put their horses to their speed, exercising and performing various evolutions in the Moorish manner; and the Jelle men began to laud with the most sycophantic and exaggerated hyperbole, the dexterity of such as they knew were able to reward them; I left them at these occupations, and, returning to my house made an ample breakfast of milk, eggs and Kannia,* which had been supplied by the abundant bounty of the King. During the whole of the day the festivities continued; bulls, sheep, and goats, being sacrificed at various quarters of the town; in the evening the men paraded about, evincing by disgusting tokens, that they were saturated with food, and loading with praises the names of such chiefs as had extended their liberality towards them. The females were to be seen in groups ready decked for the evening dance; but as nothing in their appearance was deserving of particular notice, except their head dress and the ornaments of their legs, I shall confine my description to those parts of their attire. The wool, or hair, was divided and arranged into a number of small balls, which were tipped or surmounted by beads, cowries, and pieces of red cloth, the interstices being smeared nearly an inch thick with fresh butter, a most disgusting practice, adopted as a substitute for palm oil; the ancles and wrists were beautifully ornamented with strings of pound beads, of various colours laced tightly together in depth about 15 or 20 strings. The public dancing and singing women were distinguished from the others by the profusion of their head ornaments, their large gold earrings shaped like a heart, and rich silk of taffeta cloths and shawls, the latter of which suspended from the shoulders and supported on the arms, were brought into graceful action in the dance. About sunset the dancing commenced on the part of the professionals in the royal yard, the King himself looking on, and awarding presents to such as exhibited peculiar proficiency; the music was lively and in good time, consisting of one double, and six single balalafoos, played on by the most skilful musicians in the country, who were elegantly decorated with feathers, bells and party coloured cloths

* A sort of Bread made of pulverized ground nuts, pepper and honey, kneaded together

for the occasion. Only one dancer was permitted to exhibit at a time, who would continue till abruptly stopt and led off by the master of the ceremonies, or some other person who might take earlier compassion on her exertions. The first part of the exhibition consisted in describing a circle as in waltzing, the party throwing herself into attitudes by no means ungraceful, to which the shawls and arms materially contributed. The second was made up of a variety of puzzling steps more difficult in their execution than elegant in their effect. The body and knees being bent in the shape of a Z, and the same front preserved as in the setting of a Scotch reel; exertion seems to be substituted for grace in the dancing of all uncivilized nations, and in this instance, the perfection appeared to consist in beating time with the feet to the sound of the ballafoo, which kept graduating to a celerity really distressing to behold. It is the point of honour in a dancer never to acknowledge fatigue, and the poor female will consequently, exert herself till she drops, unless borne away in the manner already mentioned. The King closed his ball about 8 o'clock, after which the mass separated; but were to be found afterwards in groups dancing by the light of the moon till an early hour in the morning. So fond are the Soolimas of this amusement, that they will stand in crowds and for hours looking at a few performers; and although a pretty large circle may at first be formed, it is generally soon compressed, and frequently so much so, that the dancers have barely room to stand; on such occasions the musicians act as whippers-out of the ring."

Major Laing made an excursion to the source of the Rokelle: near this he ascended a little hill, from which he could view the point from which the Niger takes its rise. This appeared to be nearly on a level with the place where he stood, which was about 1600 feet above the Atlantic. One good day's march would have enabled him to reach it. The following anecdote shows the amiable character of the Soolima King. On one occasion two of the inhabitants of Berria, a town which twenty years before, had thrown off allegiance to Assana Yeera and sought the protection of Foutah Jallon, came to him to implore forgiveness and express the desire of their townsmen to submit again to his authority. The prime minister of Foutah had died and Abdool Kadur the chief had been dethroned by the son of his predecessor. Abdool Kadur however was endeavoring to collect a force which might enable him to regain his power.—Assana listened to the account of these messengers, asked many questions and heard attentively their replies. "You have been my subjects said he, and I shall be happy again to acknowledge

you as such, but not just now; you must not leave Abdool Kadur in adversity. Go back to him, and assist to place him on his throne; I shall help you with powder, lead and flints, for I am at present strong with my white stranger. If you cannot make head against the enemies of Abdool Kadur, bring him here, he shall be safe in Falaba; as King of Foutah he was my enemy, but we were at school together, and now that he is in distress, I must be his friend. Go to him, I say, and when any thing occurs good or bad, let me know; before midnight my slaves shall bring you as much powder, lead, and flints, as I can spare; therefore wait here till they come, I go send them quickly, quickly."

Among the evidences adduced by Major Laing in proof of the confidence reposed by the Soolima people in the whites, is mentioned the fact, that he was permitted to inoculate the children of Falaba with the vaccine virus just before his departure. When, he remarks, "the superstitious fear of greegrees and fetishes is duly considered: this fact presents the striking evidence of the confidence of the natives in white people, and affords a no less strong presumption, that their other superstitious notions might soon be found to give way in like manner to the labours of the Missionary; and their present barbarous habits of obtaining slaves for trade by force of arms, to the more rational proceeding of cultivating the soil for articles of commercial exchange."

Having resided for more than three months at Falaba, the thoughts of our traveller were turned towards Sierra Leone.— We insert here an abridged statement from his interesting account of Soolima.

"Soolimana, which is the proper country of the Soolimas, is about sixty miles in breadth from North to South, and extends from the present site of Falaba to the left bank of the Joliba or Niger; the country, however, which they occupy, is a strip of land in the Kooranko territory bounded on the South, by the river Rokelle, on the North by Foutah Jallon, on the West by Limba and Tamisso, and on the East by Kooranko and Soolimana, which latter, since the wars with Foutah Jallon, is merely used as farming ground, and resided upon only temporarily. The face of the Soolima country is picturesque in the extreme, being diversified with hills, extensive vales, and fertile meadows, belted with strips of wood,

and decorated with clumps of trees of the densest foliage. The hills are of the primitive formation. The valleys consist of a rich vegetable and mineral soil mixed with sand.

"The soil is remarkable for its fertility. The weeds are merely rooted out by the hoe, and although the ground receives no manure, the crops are abundant. The seed is scattered over the ground much in the same manner that corn is sown in England; it is then gone over with the hoe, which resembles a carpenter's adze, and supplies the place of both plough and harrow. The sowing time is about the 15th of June, and the harvest takes place early in October. The rice is cut with a small knife, shaped like a reaper's hook, and being tied into small sheafs or bundles, is suspended for some days with the head downwards, from the stumps of trees or from stakes driven for the purpose; the seed when perfectly dry, is beaten from the straw, by a stick with a knob and crook at one end; it is then scalded in hot water, spread out to dry for a few days, and at length deposited in a granary, where it will keep perfectly sound for a season. The yams are planted as potatoes are in New England, and the ground nuts as green peas. The principal fruits are bananas, pines and oranges. The country abounds in cattle, sheep, goats and poultry. Horses are not indigenous, but brought from other inland countries. The principal towns belonging to the Soolimas are all situated in Kooranko; these are Palaba, the capital, Sangouia, Semba, Mousaiah, and Konkodoogore, containing, in all, about 25,000 souls. Palaba derives its name from the river near which it stands, and is nearly a mile and a half long, by a mile in breadth. It contains more than 6,000 inhabitants, and is surrounded by a strong stockading of hard wood, and also by a ditch 20 feet deep, by as many broad. In the centre of the town, a large piece of ground is left vacant for the purposes of exercise, of receiving strangers, and of holding great palavers; here, on such occasions, old Assana Yeera sets on the root of an old tree for his throne, its branches serving as his canopy, as simple in his appearance and pretensions as the humblest of his subjects. The Soolimas are a warlike people, of short and muscular stature, and in battle they use the spear, musket, sling and bow. They exercise the greatest possible hospitality towards strangers who visit them for trade. All trade is carried on under the immediate control and direction of the King. The only exports from Soolima are slaves and ivory. The cares of husbandry are left to the females, while men engage in many of the occupations which, in other countries, are assigned to the women. Their dress resembles that of the Mandingoes. The warlike and predatory life of the men and the slave trade has had its usual tendency in destroying all the better feelings towards women. I could not but observe, that love never forms the subject, or ever enters into the composition of any of their songs. Some of the Soolima customs resemble those of ancient Rome.

"The elders are always consulted by the King, on matters of moment, and are addressed by him as 'Fathers'.

"The palaver house, like the Roman forum, is in the open air, and all persons are entitled to the privilege of hearing the debates.

"A Soolima General is called *Kelle Mumsa*, or War Master, and is on his return not permitted to enter the gates of the town until he has sent to ask and obtained permission.

"In the Soolima palavers, an orator may harangue an assembly from sunrise to sunset, without the smallest opposition from those who differ from him in opinion; and his antagonist will, from memory, reply to every part of his speech the next day, as regularly as if he had kept notes.

"The Soolima orators have a set form, both in commencing and in concluding their speeches.

"Every palaver is written out and registered by the Foulahs, and committed to memory and sung by the Jellemen in Soolima. Men are addressed in public as boys till the beard has assumed the hoary whiteness of age.

"Surnames, from particular circumstances or occasions, are common.

"Two daughters have the same name, with the addition of an equivalent to Major and Minor.

"Men become slaves by being taken in war, by sale, by way of punishment, or by being born so.

"Fathers are maintained by their sons.

"A debtor may become, in consequence of his being so, the slave of his creditor.

"A Soolima cannot marry his slave but by consent of the King, and when married, the slave becomes free.

"Burial grounds are held sacred.

"Murder is the only crime punishable with death, and the mode of trial is much like ours, by Jury.

"The dead are followed to the grave, and committed to the ground in perfect silence.

"One day, in the course of the month following the interment of the deceased, is appropriated to dancing, shouting, and merriment of the most extravagant nature.

"They are passionately fond of music and fonder of flattery, which the Jellemen bestow upon those who can pay them.

"Assana Yeera, the present King of the Soolimas, is between sixty and seventy years of age, about five feet eleven inches high, of a strong make, with an agreeable countenance, of strict probity and universally beloved. His habits are very regular. He rises at day break and attends to his domestic affairs. At nine he appears in the palaver house, where he administers justice until three in the afternoon; at three he makes his dinner of rice, and a little soup to dip it in. He is a stranger to the lux-

ury of a spoon, nor would he use one. After dinner he walks with a single confidential slave to a particular pond, where he keeps a tame alligator and where he performs his ablutions. He then strolls about until sunset, then returns to his house and is secluded during the evening, a part of which, I have reason to suppose, he passes in religious duties.

"Assana was educated at Labi in Foutah Jallon, under the great priest Salem Gherladoo, who is well reputed in the three Foutahs for having brought up some of the best book men in the country, among whom Ali-mamee Abduhl Kadur of Foutah Jallon, and Assana of Soolimana, are distinguished. Assana had formerly been a brave and successful General.

"He was ambitious to be considered a man of good information. He understood a good many English words, but pronounced them with a very singular tone and accent, as he had never before heard an Englishman speak. His teacher was a Mandingo who had been for a short time at Sierra Leone."

Major Laing mentions as an evidence of the liberality of the Soolima King, that on one occasion when he had requested that the King's dancers might be sent to him, and he had inconsiderately sent them on the Sabbath, being informed of his mistake, they were immediately called away, and some of the oldest men in Falaba waited upon Major Laing to express the King's regret that he had forgotten that it was the day on which the white stranger prayed to his God. Though his prepossessions were in favour of war, yet he would at times listen attentively to Major Laing, who endeavoured to show to him the advantages of peace and honest trade. One morning he exclaimed in the palaver house, as Major Laing entered, "Ah, white man, I thought of you all last night, your palaver is a good one; if I go to fight, I waste powder, I waste life, and some times I get nothing; if I get any thing, I do ill to other people, and the book says that is not right. If I make trade, I do myself good, I do other people good; I hurt nobody. I must try what you tell me for one year, and if I get money, I shall not fight for slaves again." At one time Major Laing gave him an account of the horrors of a slave ship, which drew tears from his eyes and led him to exclaim, "Ah, you English are a good people; you do not wish to see black men in trouble; you walk long journeys into the country for nothing else; you do not come for money, we have got nothing good to give you; you came because you wish to help us; you keep ships to take the slaves from the

bad white men, and you do not sell them; you put them down at Sierra Leone, give them plenty to eat, plenty to drink, plenty of cloth, and you teach them to know God." He would frequently, however, speak of the strong temptations to trade in slaves, whilst white men would purchase them, because money was obtained for them so easily, and certainly new modes were doubtful, and it would be much trouble to establish them.

The character of Assana Yeera and the nature of the Soolima country, are in the opinion of Major Laing, highly favourable to the improvement and civilization of the people. The soil is good for all articles of tropical produce, the labourers are on the spot, European goods are known and in demand, and will excite the people to labour; the market is open and the military power of the Soolimas is abundantly sufficient for their protection. Major Laing offers some highly interesting remarks on the subject of missions, and is decidedly of opinion that Religious Teachers would find in Soolima a most promising field for their efforts. The King being a Mahometan and his subjects principally pagans, a system of toleration is established which is rarely found where all are united in opinion, especially when that opinion is Mahomedanism.

"The respect in which the character of a white man is held amongst the Soolimas is general, and borders almost on veneration; I may hope that my residence among them did not, in any respect, diminish it; but it is at present higher than it is likely to be after they have had much intercourse with Sierra Leone; and the Missionary at the present moment would find it ensure him a patient and attentive consideration, with a disposition to profit by his discourse. The strangers from the interior who visit Sierra Leone, carry away with them a strong impression, certainly, of our ingenuity and riches, but by no means a favourable one of our manners, customs or religion. The Mahometans who are generally of a serious and religious character, view with pity, and frequently with disgust, the levity of the whites, whom they consider as a people highly favoured by God, but very regardless of his bounty."

"I remember on one occasion to have listened to a conversation of several Mandingoes, who were seated under the windows of the Colonial Mess Room, in which a large party were at their wine after a public dinner. They were surmising what the white men could mean by the huzzaing which took place after certain toasts. They did not indeed arrive at any satisfactory conclusion; but all concurred in one remark which was thus expressed—'Allah Ackbar! Kabri allah anda Foor-too, Kafir Magi'—Great God, since my birth I never saw such great kafirs as the white men."

"The kafir, whose views are less influenced perhaps by prejudice, but who never knew what it was to have a serious thought, is lost in wonder at a people so dissimilar in complexion, in dress, and in every other external respect; accustomed only to the indolence and monotony of a native village, he is utterly unable to comprehend the activity and routine of business of a commercial town; the contrast is altogether too great to give rise to a supposition of the possibility of imitation; and he returns to his village and to his idle life, in the persuasion if he thinks at all, that the difference is because the one is a white man's town, and the other a black man's town; and that these can never be alike. Were he to visit the towns of liberated Africans (which as they are situated in the mountains, is a circumstance of very rare occurrence), he might indeed see his fellow-blacks clothed like Europeans, attending at the church or at school; but these are all the symptoms of their civilization, that he would see, because these are all they have been taught; and as he would know the church and school house to be the work of white men, so would he deem the attendance at them to be in obedience to white men's orders; and such is in fact the very general belief.

"The example of one free interior nation, which should voluntarily adopt white men's habits of industry, and white men's religion (and such might be the Soolima nation by proper missionary exertion) would prove far more beneficial to the general cause of African civilization and conversion, than all which we have, or are likely to accomplish at Sierra Leone.

"It would be essential, however, that the missionary to the Soolimas should be a person of good common sense and of respectable knowledge in the affairs of the present life; and that his conduct should be strictly agreeable to his religious profession; because he would not find himself, as at Sierra Leone, placed in authority by the British Government, nor obtain as the organ of its bounty, the respect which would not be given to him independently of his station. The disposition and qualifications which fit an individual for preaching the gospel to the heathen, are not precisely the same as those which are most suitable in the superintendence of settled and already educated communities. The formation of social habits, the preservation of social order; the encouragement and direction of industry;* the establishment and duties of magistracy, require a different class of people from the Missionaries, who upon principle concern themselves only with the considerations which directly regard another world. For the objects mentioned above, and which are essential to the

*"I do not here allude to the growth of the few articles which an African needs for his immediate support, and which require no exertion of his industry to procure; but to the cultivation of exportable produce, on the lands which Government has annexed to the respective towns, which will enable the individuals, by the possession of property, to rise in the scale of civilized life."

permanent good order and well being of a community, there is yet no adequate provision.

"The distinction between the office of the missionary, and of the superintendants, whom these towns would appear now to require, may be illustrated by that which exists between the person who first reclaims land from its state of nature, clears and reduces it in order for cultivation, and the more regular farmer by whom he is succeeded: the labour of the first is excessive and his privation great; his crops are abundant, because, and only because the soil is new; but it is the enclosure and fencing of his successor in protecting, and the more systematic cultivation in preserving from deterioration, which enables the land to yield its annual produce in each successive year with undiminished fertility.

"It is greatly to be wished that government could receive the co-operation of the national church in carrying into effect objects so worthy of a christian nation, so interesting to humanity, and for which their annual expenditure is so liberal; but which does not, at present produce the good, either in the extent or in the promise of permanency, which might be expected from it, under a more regular mode of administration.

"If the towns of liberated Africans, which have been altogether supported by government, which have churches, parsonages, and school houses built at its expense, and of which the number of inhabitants already exceeds 12000, were supplied officially with clergy by the national church, the Missionary Society, relieved of an office which with all its exertion, it can fulfil but very inadequately and imperfectly,* would be at liberty to direct its attention to its more peculiar undertaking, that of carrying the knowledge of christianity to the heathen nations in the vicinity. Considering the special purpose for which the colony of Sierra Leone was originally formed, the length of time that has elapsed since its formation, and the influence it has acquired amongst the nations of western Africa, it is a remarkable fact that not a single missionary is to be found beyond the precincts of the colony; and that even within the peninsula itself, on which Freetown is built, are several native villages, in a peculiarly deplorable state of barbarism, which have never had the advantage of ever beholding a missionary.†

*It cannot be doubted that there are many clergymen, who would have no objection to go abroad under the regular administration of the church or as government chaplains, but to whom it is an objection to go as missionaries under a private society, however respectable. The missionary is also for life, because a private society can not afford retirements after a certain number of years service, on the principle of other civil offices which are under the government: in such a country as Africa, this forms almost an insuperable difficulty to persons of competent qualifications.

† In proof that the disposition of the natives to civilization and improvement is beyond the means which are furnished for their instruction, I may mention the following circumstance: when I commanded the Fort at Annamaboe, in 1823, and

Major Laing determined to set out for Sierra Leone on the 17th of September. On the 16th he was invited to the room where the King had placed his treasures, and received not only the thanks of this chief, but a handsome present. It is now, said the King, my turn, white man, to give you something, and producing various ornaments of gold, of which the sterling value was about seventy pounds, twelve large Elephants' tusks and some very beautiful Sangara cloths, "take these said he, it is a small present compared to that which I should wish to give you, but I give it with a free heart: now come to the door; there is your horse; you must ride home to Sierra Leone upon him; and here is his saddle; it is the best that my best Guarangee can make." All these were accepted, except the horse, which was returned on account of the badness of the roads. On the 17th, Major Laing left Falaba. He was accompanied several miles "by the King, and followed at a considerable distance by a large concourse of females making most extravagant demonstrations of grief. About a mile beyond the summit of the eminence which looks down upon Falaba, I parted from all except the King, who accompanied me into the valley on the opposite side, on the road to Konkodoogore. At length the old man stopped and said he was now to see me for the last time; the tears were in his eyes, and the power of utterance seemed to have forsaken him for a while; holding my hand still fast, he said "white man, think of Falaba, for Falaba will always think of you; the men laughed when you came among us, the women and children feared and hid themselves; they all sit now with their heads in their hands, and with tears in their eyes because you leave us. I shall remember all you have said to me; you have told me what is good and I know that it will make my country great; I shall make

had obtained considerable influence among the Fantees, I succeeded in persuading the chiefs of that nation to send their children to Annamaboe to be educated; and about the end of the year 1823, I enjoyed the happiness of seeing several of them, at my instigation, place their children in the hands of the late Sir Charles McCarthy, who promised that they should be taken care of. The deeply regretted event which so soon followed, prevented any arrangement being made for their benefit; and I regret to add, that by a letter recently received from the Gold Coast, I have been informed, that the children who have been since maintained at my expense, and still continue to be so, are under no competent superintendence, and that their education is entirely neglected, because there is no individual on whom it can devolve.

no more slaves; then squeezing me affectionately by the hand, and turning away his head, he gently loosened his grasp, and saying, "go, and return to see us," he covered his face with his hands. I felt as if I had parted with a father; such remembrances impress themselves too deeply in the heart to be effaced by time and distance, and establish a permanent interest in the welfare of a country, which may have a material influence on the after life of the individual who entertains them." In the latter part of October, Major Laing arrived at Sierra Leone.

We now close our notice of this interesting work. Major Laing has brought forward much information of a truly valuable and encouraging character in regard to the countries which he visited; and we hope and pray that the friends of God and man will resolve to do something for their instruction and salvation. *Why should not American Christians think seriously and solemnly of establishing a mission in the Soolima country?* What great and glorious results might not be expected, were this nation to be civilized and made partakers of the knowledge and hope of the gospel! What new sources of wealth and of influence would be thus opened for the Colony of Liberia! And what mind can calculate the good which this Soolima nation, enlightened by knowledge and converted to the belief and practice of christianity, might effect for the cause of humanity and religion throughout the continent of Africa. We trust that this subject will receive the earnest attention of all the friends of Africa and of all the friends of Christ.

A Discourse

Delivered in Chillicothe, July 4th, 1830. By Rev. JOSEPH CLAYNAUGH.

This is a valuable sermon. The doctrine maintained is, that the genius of the gospel is the genius of Universal Freedom. We publish a few extracts, which merit the serious consideration of all the friends of humanity and religion. Christianity is certainly the great hope of mankind, whether we consider it in its influence on their present or future character and condition; and he is the worst enemy of his race, who would darken its light or resist its progress.

"This day, which unites the memory of the Resurrection of Christ, the most important crisis is the gospel history, and the memory of the Declaration of our National Independence,

the most important crisis in the history of nations, presents a fit occasion for us to consider the influence of the Christian Religion in promoting civil liberty. This day brings together into view, these two great facts in the religious and civil concerns of man, and affords us the opportunity of considering the connexion between them. I have accordingly selected a text, which presents the Author and Finisher of our faith, the Lord Jesus Christ, in the character of a Ruler; and exhibits the leading features of his administration. “*He shall judge thy people with RIGHTEOUSNESS, and thy poor with judgment. The mountains,*” that is, men in high official stations, “*shall bring peace to the people, and the little hills,*” men in lower offices, “*shall do the same by RIGHTEOUSNESS. He shall judge the poor of the people, he shall save the children of the NEEDY, and shall BREAK IN PIECES THE OPPRESSOR. He shall deliver the needy when he crieth, the poor also, and him that hath no helper. He shall spare the POOR AND NEEDY, and shall save the soul of the needy. He shall redeem their souls from DECEIT AND VIOLENCE; and precious shall their blood be in his sight.*”

“This bespeaks the moral influence of the gospel, regenerating and perfecting, wheresoever it gains its proper ascendancy, the governments of the earth. This is Christ’s government, a government of moral influence, under which men enlightened and reformed by his gospel, willingly, out of regard to their own interests, and the great principles of righteousness, establish and conduct the governments of their choice in such a manner, that Christ may be said to have established his own government among them. And this government of Jesus Christ, is one which in all the branches of its administration, with a vigilant and all detecting policy, and an every-where-present and resistless power, protects the rights, the life, liberty and happiness of its subjects.

“The first prominent characteristic of this government, is its *righteousness*; by which even-handed justice, through the agency of officers of all grades, deals out, without partiality and without respect of persons, to all their dues, protecting the rights of all, and infringing the rights of none. Its second characteristic, is its *humanity and peace*. Here treasures of blood are not expended for the empty glories of military re

noun, or to satisfy the cravings of ruthless ambition and insatiate avarice.—Power, policy and martial prowess no longer found the right of empire, but a magnanimous, as well as righteous policy is pursued towards the poor, the weak and helpless. Its third characteristic is, that it demolishes all tyranny, banishes all oppression, and vindicates with a watchful and jealous guardianship, the rights of the poor and helpless, against the cupidity, deceit and violence of the strong: ‘he shall break in pieces the oppressor; he shall judge—and save—and redeem from deceit and violence, the poor and needy, and him that hath no helper.’ There are other attributes ascribed to this government in this Psalm; such as its piety, its prosperity, its glory and its perpetuity.

“Now such is the government of the Lord Jesus Christ, the Author and Founder of the Christian Religion—a government conducted on the great principles of piety, justice, humanity and liberty. Such a government must be prosperous—it must be glorious—it must be perpetual.

“It is not my intention to speak particularly of all the attributes of this government. Of its piety, I shall only remark, that it lies at the foundation of its every other moral excellence. The fear of God, a due regard to the authority of the Supreme Legislator and Ruler of the world, and a deep abiding sense of our responsibility to Him, as the Judge of all, is the only principle, which in all circumstances and against all temptations, will lead men to respect the rights of others and obey the laws of their country, with a firm unfaltering fixedness of purpose. It is a principle of high, and noble, and hallowed bearing on the interests of every community, and withered be the hand which shall be stretched out against it! The prosperity, glory and perpetuity of this government, are the consequences of the healthful operation of those moral principles, on which it is conducted. It is an ordinance of God’s moral government; sure as the ordinances which govern the visible universe, ‘that righteousness exalteth a nation.’ But what I chiefly wish to present to your minds, is the righteousness, the humanity, and the liberty of this government; and this with the ultimate design of elucidating the principle, that the genius of the gospel is the genius of universal freedom. And my principle is, that if the

religion of the Lord Jesus Christ were universally prevalent, if it held its decided and sanctifying influence over the hearts of all men, if the moral government of the gospel extended over all the nations of the earth, and over all in those nations, from the least even to the greatest; civil liberty would exist in its perfection, and be universal—the precious boon of the whole earth.

“But here I must pause a moment, to prevent mistakes. It is not pretended, that the gospel has established any particular form of government, or provided set codes of laws for nations; much less, that the teachers of the religion of Jesus, should be the legislators of mankind, or that the ministers of the gospel should administer the affairs of civil government. Such ideas we reject with abhorrence—against them we enter our deliberate and solemn protest. There is one kingdom which the Lord Jesus Christ has set up in this world, which is peculiarly his own; the form, the laws, the officers of which he has prescribed. ‘This kingdom is the *Church*; it is not of this world, but spiritual in its nature, its object and its tendency. Its organization is thus described: ‘And he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.’ This kingdom consists of all those throughout the world, who profess the religion of Christ as taught in his word. It is the free and independent kingdom of the Redeemer. It is spread abroad through the nations of the earth; but its concerns are distinct from the concerns of the civil governments where it exists. It has its officers, but their official duties are confined within the limits of this kingdom; they are not to transact the affairs of civil government. And on the other hand, the officers of civil government are, not as such, to transact the affairs of the Church. ‘The civil magistrate may no more assume to himself the powers of the keys of the kingdom of heaven, than the minister of religion may assume to himself the reins of civil government. The two kingdoms are distinct; each free, each independent. Yet they dwell together; and they should dwell together in peace and amity. They have, and of necessity must have, a moral influence on each other; and that influence should be mutually salutary. The State has no authority over the Church, and the

Church has no authority over the State; yet who shall forbid them to dwell as friendly allies in the same cause of promoting the public good? Who shall forbid the Church, while she aims supremely at the eternal welfare of men, to inculcate and disseminate piety and virtue, as the great pillars of government?—And who shall forbid the State to encourage the Church in these exertions?

“Though distinct and independent of each other, Church and State are both dependent on the Sovereign of the Universe, and in his counsel and providence, constitute one harmonious system for promoting the temporal and spiritual welfare of those his intelligent creatures, which he has planted in this lower province of his wide dominion. The same revealed word, which teaches our duty to God, teaches our duty to man, and it is as necessary a part of religion to perform the latter, as to perform the former. The same revealed word, which prescribes our duty as Christians, prescribes our duty as citizens; and no man can be a good Christian who is not a good citizen, nor is any man the worse citizen for being a good Christian. Nations are bound as truly as individuals, for they are made up of individuals, and therefore just as truly as the individuals of which they are composed, are under the moral government of the same Supreme; and if he have made a revelation of his will, they are bound to heed it just as truly as individuals are. And magistrates, who are set over the people, whether they be accountable to the people or not, are subject and responsible, to this great moral Governor, who is none other than the Lord Jesus Christ, whom God has ordained to be the Judge of quick and dead.—Prov. viii. 15, and Psalms ii. 10. 12 v. The gospel revelation made by him, lays indispensable obligations on all classes of men who are favored with it; it reaches to men in every circumstance and condition of life; wherever men are, however exalted, they can never get out of God’s empire nor from under his dominion; and therefore magistrates as such, while they are forbidden to do any thing inconsistent with civil rights, or to assume any dominion over conscience, are still bound to regard the revealed will of the Governor of all nations, and to execute their respective offices in subserviency to the interests of the Christian Religion, administering government on

Christian principles, and ruling in the fear of God, according to the great moral principles of his word.

“And, now, my position is, that if this were done, if the Christian Religion had such an ascendancy over nations, both citizens and magistrates, as to lead them in their respective places to act consistently with its principles; the demands of justice would be so respected, and the dictates of humanity so obeyed, that civil liberty would exist in its perfection and be universal.

“In proof of this position, I shall appeal, *first*, to the *precepts* of this religion; *secondly*, to those *prophecies*, which describe the state of the world when this religion shall be universal; and *thirdly*, to *historic facts*.

“I. I appeal to the precepts of the Christian Religion. All the injustice, cruelty and oppression, which have stained the history of nations and individuals, have had their origin in the selfish and unrestrained passions of men. The lust of gain, the lust of power, and the lust of pleasure, have predominated, and in the eagerness to gratify self, the rights of others have been overlooked, contemned and trampled under foot. But the religion of Jesus calls upon every man whom it addresses, ‘to deny himself of all ungodliness and worldly lusts, and to live soberly, righteously and godly’—it teaches him, that ‘the lust of the flesh, the lust of the eye, and the pride of life,’ are inconsistent with that high destiny of character and enjoyment, to which it calls him—it teaches him, not to let self-emolument and gratification absorb all his thoughts, but to respect the rights and happiness of his neighbor sacredly as his own, to ‘love his neighbor as himself’—it prescribes this rule of action: ‘All things, whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets;’ if you would enjoy *your* rights undisturbed, let your neighbor enjoy *his* rights undisturbed; if you would be treated with humanity, treat your neighbor with humanity; if you would be free, let your neighbor enjoy his liberty: it teaches to do justly and love mercy,’ as well as to ‘walk humbly with God’—it pronounces a woe upon those formalists in religion, who ‘omit the *weightier* matters of the law, judgment mercy and fidelity’—it sets its face against all oppression, and stands forth the deliverer of the oppressed; it ‘delivers their souls from deceit and violence, and breaks in

pieces the oppressor;—it warns against tyranny, ‘trust not in oppression; rob not the poor, neither oppress the afflicted, for the Lord will plead their cause, and spoil the soul of those that spoiled them.’ To men in power it comes, and says, ‘He, that ruleth over men, must be just, ruling in the fear of God:—mercy and truth uphold the King; and his throne is upholden by mercy, and established by righteousness:—Seek judgment, relieve the oppressed, judge the fatherless; plead for the widow: Thus saith the Lord, execute judgment and righteousness, and deliver the spoiled out of the hands of the oppressor, and do no wrong, do no violence to the stranger, the fatherless, nor the widow, and take away your exactions from my people.’ To the unrighteous and cruel monarch, it says, ‘Break off thy sins by righteousness, and thy iniquities by shewing mercy to the poor.’ To the soldiers of a despotic prince, it says, ‘Do violence to no man.’ To unprincipled publicans, often guilty of extortion, it says, ‘Take no more than that which is appointed you.’

‘II. I appeal to those prophecies which describe the state of the world when the Christian Religion shall be universal. Here, we shall find injustice, cruelty and oppression forever banished; not one vestige of tyranny; but justice, mercy and peace, universal and triumphant. Such shall be the influence of the gospel in improving the moral character, and ameliorating the civil relations and earthly condition of man. The office of Jesus is, not only in a spiritual, but in a temporal and civil sense, ‘to proclaim liberty to the captive and the opening of the prison to them that are bound.’ Thus prophecy spake of him: ‘He hath sent me to preach deliverance to the captive, and to set at liberty them that are bruised.’ Such was his office, and thus he appears devoted to the work; and prophecy says, he shall accomplish it. ‘He shall judge the people with righteousness and thy poor with judgment. The mountains shall bring peace to the people, and the little hills by righteousness.’ By him kings reign and princes decree justice; yea, nobles and all the governors of the earth.’ These, in their various grades of office, in nations great and small, all the world over, are the ‘mountains and the little hills, which shall bring forth peace and righteousness to the people.’ ‘He shall also judge the poor of the

people, he shall save the children of the needy, and shall break in pieces the oppressor.' Of him, and those reigning under the influence of his gospel, it is foretold: 'Behold a king shall reign in righteousness, and princes shall rule in judgment: And a man shall be as an hiding place from the wind and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.' *Then*, 'the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places.' *Then*, 'all officers shall be peace, and even the exactors righteousness; violence shall no more be heard in the land, wasting nor destruction within the borders.' *Then*, 'they shall beat their swords into ploughshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more, but they shall sit, *every man under his vine, and under his fig-tree*; and none shall make them afraid; for the mouth of the Lord of hosts hath spoken it.'

"III. In the third place, I appeal to HISTORIC FACTS. It may be asked, 'does experience, so far as the experiment of the gospel has been made, justify the expectations which prophecy has raised, and which the precepts of the gospel seem to warrant? Is not a great part of the world professedly Christian, and yet in the largest part of Christendom, does not despotism rule?' Yes, but you must recollect, that Christianity *corrupted*, is not the religion of Jesus—that Christianity *professed*, is not always Christianity reigning in the heart and life—that the Christian Religion prevails only where its precepts are observed—that often only the minority of a nation is under its decided influence, while the majority and those in power, are not—that the unrighteous acts, and the despotism of such a majority and of such rulers, are not chargeable on the Christian minority—that in no nation yet has this religion become ascendant over all from the least to the greatest. These *facts* account for the apparent failure, which some charge on the gospel experiment. But let us turn our eyes upon the heathen world. Emphatically, in the language of the Bible, 'the dark places of the earth are full of the habitations of horrid cruelty.' The asser-

tion of Jesus is proved by all observation. 'Ye know, that the princes of the Gentiles, exercise dominion over them, and they that are great, exercise authority upon them.'^{*} The republics of Greece and Rome, which seem to form an exception to this, really do not; for in their best days, they were little better than a military despotism. When Jesus came into the world, despotism was universal; and observing the dominion and tyranny of the potentates of the earth, he says to his disciples; 'But it shall not be so among you, but whosoever will be great among you, let him be your minister, and whosoever will be chief among you, let him be your servant.' Curb all ambition for lordly dominion: let it be the object of your ambition, to be great by excelling in useful services.

"We do not call upon you to resist the constituted authorities, or to emancipate the slave by violating any of the state laws; but let your voices be raised in vindicating the claims of Africa's injured sons, and contribute of your substance, with which God has blessed you in this land of freedom, and let those contributions aid in doing the peaceful and sure work of a Society, whose aim is to carry the emancipated to the land of their fathers, and open a safe door for a progressive emancipation with the consent of the master, and in perfect harmony with the laws of the States. And hereby the world may behold the interesting spectacle of the light of revelation rising from that little spot, whose population now numbers fifteen hundred Colonists, and spreading North and South and East, over the whole tract of that darkened continent, and carrying to nations which have not yet been reached by the eye of the adventurous explorer, the principles of salvation, and the benign influences of the gospel in favor of justice, humanity and liberty."



Agency of Robert S. Finley, Esq.

The following letter from this Gentleman, who has recently been appointed a permanent Agent for the Western States, is of the most interesting and important character.

* The original words denote the *oppressors* exercise of dominion and authority—only a stretch of power—not inferior to play the tyrant—to make a display of authority.

LEXINGTON, KY. APRIL 12, 1831.

DEAR SIR.—I left Cincinnati about three weeks since, for this place, on a visit to this State, principally with a view to induce certain individuals in Kentucky, distinguished alike for their talents, patriotism, and devotion to the interests of the Colonization enterprise, to give themselves wholly to this splendid scheme of Christian benevolence. My efforts in this point of view have not been without success.

On the last Sunday in March, I delivered an address in Maysville, and added thirty members to an Auxiliary Society formed the day previous through the instrumentality of the Rev. William L. Breckenridge.—There was one encouraging circumstance connected with this meeting, which, to me was unexpected, but which I find to prevail universally throughout Kentucky, and also, as I am credibly informed, in most of the slave States. I refer to the attendance of a large concourse of slaves, with the entire approbation of their masters and of the white population generally. A great many masters intend to emancipate their slaves with a view to their removal to Africa, and wish their minds to be prepared for it. Others discover from experience, that the discussion of this subject has a tendency to quiet the minds of the slave population, and makes them more contented and subordinate. This principle is in conformity with a political maxim as old as the history of governments, and reiterated and strongly urged in the writings of the late ex-president Jefferson—"That nothing but intolerable oppression will induce any people to revolt against an established government—and that they will even submit quietly to great oppression if there is a prospect, even remote, that a gradual and peaceable revolution in their moral and political relations, will alleviate the sufferings and wrongs of themselves or their posterity. From Maysville, I came to this place, where I have delivered several addresses, and where I find the cause to be extremely popular. The course adopted by Mr. Peers in this state, to elicit discussion and diffuse information, and thereby dissipate error and prejudice, has been vigorously pursued by his fellow-labourers and successors with the happiest influence.

The subject of slavery has been so much, so freely, and so fairly canvassed in this state, of late years, in connexion with the system of African Colonization, that all sensible men foresee, and seem to exult in the contemplation, that the time is not far distant when some plan of gradual emancipation *must and will* go into operation—and they boldly take this view of the subject, both in private conversation and in their public speeches.

There is no law in Kentucky prohibiting the instruction of slaves to read and write; and I am surprised to find that multitudes of them can both read and write, and that great efforts are making and pains taken to

encourage and assist them in doing so. After delivering an address to a large and respectable audience in this place, a venerable clergyman who has lived here ever since the early settlement of the country, arose and in a solemn and impressive manner urged the necessity and duty of having a Sunday-school established in every kitchen where there were slaves, to instruct them to read the Bible, having especially in view the object of preparing them to be useful and respectable citizens of Liberia. These remarks, as far as I could learn, met with universal approbation. This gentleman has a Sunday-school taught in his kitchen, by a very intelligent and respectable man, his slave, where from 50 to 100, most of them slaves, are weekly instructed. I visited his school last Sunday, and found it remarkably well ordered, and was informed by its teacher, that about thirty of his scholars could read in the New Testament. I might multiply facts within my own knowledge, to show that this benevolent and enlightened spirit is pervading the whole State.

I have introduced these remarks, to quiet the apprehensions of those who fear that the slave population will be too unenlightened and too vicious to be capable of self-government in Liberia. It may be proper also to add, that the intercourse between the slaves and the free white population of Kentucky, is so constant and familiar, and the principles of government and civil liberty so common a topic of conversation, as to have enlightened the slave population on this subject, to a degree incredible to those not personally acquainted with the state of society which exists in Kentucky. Facts illustrating the truth of this remark have come under my observation, which while they have encouraged, have, at the same time, astonished me beyond measure. The Ladies of Lexington, a short time since, formed a Society which is acting with great energy. Last week they held a special meeting, at which, by their request, I delivered an address. At this meeting, they resolved to contribute their funds and efforts in co-operation with the Ladies in other parts of the State, to raise the means to enable the Parent Board to send a vessel to Liberia in the ensuing fall with emigrants from Kentucky. And such is the energy with which they are following up this resolution, and such the spirit with which it has already been met in other parts of Kentucky, as not to leave the shadow of a doubt, that the Ladies of this State will accomplish this object. On Saturday last the Lexington and Fayette county Colonization Society held a special meeting of a very interesting nature. They resolved, among other things, to raise within the year, in the county of Fayette, \$1500. The proceedings of both of these meetings are published at length in the "Western Luminary," to which I refer you for particulars. The facility of obtaining any number of suitable emigrants in Kentucky, is established beyond all question. I have heard within the last ten days, without making any particular inquiries

on the subject, of hundreds of slaves who are only held in bondage until the Colonization Society will undertake to colonize them. And I have no hesitation in saying, that there are *thousands* of slaves in this State, who are merely held by their masters *in trust* for the same praise-worthy object. If proper exertions are made, the valley of the Mississippi will furnish to the Society, during this year, from one to two thousand emigrants and from twenty to fifty thousand dollars.

This calculation may appear extravagant. But it is an opinion formed upon a consultation with some of the wisest men in this country. And I reiterate what I repeatedly told you and the Board whilst I was in Washington; viz: That public opinion is at least five years in advance of the *operations* of the Board.

I hope you have found suitable persons to fill the permanent Agencies, particularly the South-western one, where every thing is prepared for a bold and decisive movement. If this Agency is not filled, I hope to be able to recommend a suitable person in the course of a few weeks. I am much concerned at learning the death of Mr. and Mrs. Skinner, and Dr. Humphries. I fear it may retard the making of the new settlements contemplated in the late resolution of your Board, at Bulama Island, Grand Bassa and Cape Palmas. The necessities of the cause *absolutely require* the vigorous prosecution of this measure. Humanity always drops a tear over the graves of such men as have fallen martyrs to our cause. But the death of no man or men can retard the advance of this Heaven-born enterprise. For every martyr that falls, two will be found to supply his place.

I have received pretty good assurances from two gentlemen in this State, distinguished for their piety and talents, of their willingness to serve the Board by raising the means of sending out a vessel with emigrants to Liberia in the fall, of going with them and procuring by *personal observation*, information of the actual state of things in Africa, and with this preparation to return and devote themselves wholly to the cause in this country. One of these gentlemen is a slave-holder and proposes to take his own slaves, ten or fifteen in number, along with him.

Another gentleman in this State, of great worth and political eminence, has authorized me to inform you of his willingness to give his services to the Board gratuitously, as a travelling Agent.

I hope to be able to inform you ere long, that each of the five States under my care have, in imitation of the Societies of New York City and Maryland, appointed efficient Agents to bring the subject fairly before the public within their respective limits.

I find many persons in this State as well as in Ohio, who are determined to advocate the cause without any regular Agency, by forming Societies and calling attention to the subject on every convenient and proper occasion.

Mr. Samuel Robinson, of Cincinnati, formed in this way, nine Societies in the State of Ohio last Summer. Dr. B. O. Carpenter, of Bainbridge, Ohio, who is, I believe, a correspondent of yours, was preparing to take a tour through the State for the same purpose.

I conclude with the repetition of the remark, that intelligent emigrants in any number may be procured in this country, and large sums of money to assist them in emigrating, if prudent and wise measures are adopted for that purpose.

With great respect,

Your friend,

ROBERT S. FINLEY.

In a letter dated at Versailles, on the 16th inst. Mr. Finley writes—

You have no idea of the enthusiasm excited by the proposition of sending a vessel with emigrants from their own neighbourhood. Since the proposition was made by the ladies of Lexington, two weeks since, I have had invitations from all parts of the State, with promises of hearty co-operation. In Louisiana and Mississippi, I learn that there is much good feeling on the subject in both of these States. A gentleman who has just returned from New Orleans, informs me that he found many warm friends there. I acknowledge the receipt of the following money: \$30 from the Rev. Wm. L. Breckenridge, of Maysville, Ky.; \$20 from Wm. Merrill; \$10 from Stephen Burrows; \$2 from R. Davidson, all of Cincinnati; \$30 from the Juvenile Colonization Society of Cincinnati; and \$5 from Rev. Dr. Mills, of Auburn, New York—omitted in my former communication.



Intelligence.

The Western Luminary, printed at Lexington, Kentucky, of the 13th April, contains the following interesting statements.

WEST LEXINGTON PRESBYTERY.—This Presbytery met at Georgetown, Kentucky, on the 6th and 7th of April, 1831. The following Resolution was unanimously adopted, viz.—

“*Resolved*, That the Presbytery take this opportunity to recommend to the churches the cause of the American Colonization Society; and, at the same time, remind them that it is the bounden duty of every master and mistress to have their servants taught to read the word of God, especially that no young servant be permitted to grow up in their families

who cannot read, and, that every one that is able to read be furnished with a Bible."

The following was also adopted.

"Whereas we deem the subject of the Colonization Society and Temperance of very great importance, therefore

"*Resolved*, That we recommend to our churches and people to make these subjects objects of their prayers on the days of the regular monthly concert."

LEXINGTON FEMALE COLONIZATION SOCIETY.—On Tuesday evening, the 5th inst. a meeting of the Society was held in the M'Chord Church, to hear an address from Robert S. Finley, Esq. Agent of the American Colonization Society—he delivered an interesting address, showing the object and success of the Society, the willingness and increasing desire of the free people of colour in the United States to emigrate to Liberia, and illustrating by anecdotes and facts, the strong social attachment, mental strength and activity, love of liberty and capacity for the successful prosecution of all the arts of peaceful life and the business of legitimate commerce, possessed by black men, and developed by them when placed in situations favourable to their exhibition. He congratulated the Ladies on the favorable auspices, under which their Society had been formed, and encouraged them to persevere in their efforts to aid a cause, promising so much good to the 150 millions of Africa, to our colored population, and to our own country.

After some remarks, urging the importance of doing something *here* in such a way as to benefit the free people of color here and our own State, the following Resolution was presented to the Society, by Rev. O. S. Hinckley. Rev. B. O. Peers supported it by an animated and forcible address, and it was adopted by the Society without a dissenting vote.

"Whereas it has pleased Divine Providence to bless in an unprecedented manner the effort to colonize the free people of color of the United States, on the Western Coast of Africa, thereby providing a desirable asylum, for this unhappy race; and in consideration of the rapid increase of the free blacks in our State, and the more rapidly growing disposition for further emancipation, we firmly believe that the time has arrived when Kentucky should feel herself called upon alike by a sense of interest and duty to participate in the advantages and expenses of this hallowed enterprise. In view of which consideration, we adopt the following Resolution.

"*Resolved*, That with the permission and under the direction of the Parent Society, this Society will appropriate its present funds and will make a special effort to raise more for the purpose of aiding to send out a vessel with a company of emigrants to Liberia from Kentucky, the ensuing fall, and that the Ladies throughout the State and the friends of African

colonization generally, be most earnestly solicited to co-operate in the execution of this Resolution.

Also, Resolved, That the acting Agent of the Colonization Society in Kentucky, be respectfully requested to bring this measure before the public and test at once its practicability."

This Society has in its Treasury and on subscription, nearly \$200. The Resolution which they have adopted, we trust will commend itself to every Colonization Society and every friend of the Colonization cause in the State, and will receive their hearty co-operation and support.

LEXINGTON AND FAYETTE COUNTY COLONIZATION SOCIETY.—A meeting of the Lexington and Fayette county Col. Society was held in the Court House on the 9th inst.

After an able address from the Hon. Robert Wickliffe, President of the Society, in relation to the general objects of the Col. enterprise, succeeded by a few remarks from R. S. Finley, Esq. Agent of the Am. Col. Society, explanatory of the mode of operations in the valley of the Mississippi, intended to be pursued by the Parent Society at the City of Washington: the following preamble and Resolution was offered and sustained by an eloquent address from Robert J. Breckenridge, Esq. and was adopted, viz:—

"Believing that the wisdom and practicability of the plans of the Am. Col. Society have been fully demonstrated by actual experiment; and that Kentucky is now prepared to appropriate to her own domestic relief the benefits of a scheme, to which she has been for some years contributing as a matter of foreign benevolence;

Therefore, Resolved, That the Lexington and Fayette county Col. Soc. will contribute its most zealous efforts towards raising funds from the contributions of its members and from individual subscription, for the purpose of aiding the Am. Col. Society to send out a vessel of emigrants to Liberia the ensuing autumn, consisting of free persons of colour from our own State, a sufficient number of whom it is ascertained have already been manumitted for this specific object."

On motion of the Rev. Dr. Blythe,

Resolved, That this Society will endeavor, with the co-operation of the citizens of Lexington and Fayette county, to raise \$1500 during the present year, to aid in colonizing free people of colour of Kentucky in Liberia."

This Resolution, after a spirited and friendly discussion, in which Messrs. Blythe, Wickliffe, Combs, Peers and Breckenridge took part, was adopted.

Liberal subscriptions were at once made in aid of the above Resolution, and a Committee appointed, consisting of Messrs. Breckenridge, Combs, Leavy, Sayre, and Peers, to solicit additional subscriptions.

On motion,

Resolved, That the newspapers and periodicals of Lexington, be requested to publish the Proceedings of this meeting."

Contributions

*To the American Colonization Society, from 15th April, to
1st May, 1831.*

Collection by Rev. Mr. McGhee, Pastor of Methodist Episcopal Church, Great Falls circuit, Baltimore Conference, per Rev. Mr. Ryland,	\$15 10
by Rev. J. Atkinson, of Suffolk, Va. in July last, per John McPhail, Esq. of Norfolk,	7
by Richard Yates, Tr. N. Y. State Col. Society, as follows, viz—	
in Jerusalem Church, Town of Bethlehem, Rev. Mr. Kissham,	\$2
in Scienceville, by Z. Green,	3
in Le Roy, by L. M. Gales, ...	7 63
in Methodist Church, North Westerleit, by Rev. L. Stebbings, ...	3 25
in Dutch Church, at Ithica,	10
in Presbyterian Ch. at West Bloomfield, from N. W. Hubbell,	31
in D. Ch. Middleburg, from J. Garrison, ..	4
in Pres. Ch. Nassau, from L. G. Tracey, ..	7
donation, H W. Deleven, Esq. Albany, 250 ———	317 83
Aux. Colonization Society of Alexandria, D. C. per Wm. Gregory, Tr.	128 50
The Young Ladies of the Academy of Mr. Arnold Treusdell of Cincinnati, Ohio, who preferred thus to appropriate the money intended to procure them medals which their distinction in their classes entitled them to,	15
Deposit in Lexington, Ky. Br. Bank, by D. A. Sager, for a donation to the Am. Col. Soc. by some unknown person, ..	20
D. H. of L. a friend to the Society,	2
Nathan Mendenhall, Tr. for meeting for sufferings in N. C. Female Aux. Col. Society in Georgetown, D. C. on plan of Gerrit Smith, Esq.—part payment, per J. S. Nevius, Esq.	60
Donation from Miss Lucy G. Wyche, of Brunswick co. Va. ..	50
This sum given to the Rev. John Grammer, for the Society in Lawrenceville, Va.	3 75
Pennsylvania Col. Soc. a loan to Parent Society, to purchase a schooner and cargo for use of the Colony,	3235 78
Seth Shelby, Esq. of S. Yarmouth, Maine,	3
Elihu Hobart, Esq. of Abington, Massachusetts,	5
Rev. James Boyd, of Lovington, Va.	55
African Repository,	227 33
Cyrus Edwards, Esq. of Edwardsville, Illinois, as follows—	
from Col. Wm. C. Greenup, ...	\$1
“ David Miller,	50
“ Green county, Illinois, Col. Society, ..	57
“ Morgan county, Illinois, Col. Soc. ...	50
“ Illinois State Colonization Society, ..	118
“ Madison county, Illinois, Col. Soc. .	92
	293 50
Deduct premium on draft, ..	1 49 ——— 297 01
<i>Total,</i>	<u>4942 35</u>

